?:Brown M-5 (ca. 1940) 1944 FO32 Mongo FO32
Ntomba

and that he may have no more than a month or perhaps a year in which to live and will surely die speedily.

The special objects attaching to the office of *nkumu*, among these the hat, *mantolo*, and stool, *nkata*, are at the same time subject to similar magical acts to determine whether they may be produced for the new *nkumu*'s use. They are not present, being in the possession of the *mokonda* which will appoint him, but are mentioned by name. Apart from the *mantolo*, no further ceremony is required to identify these objects with their future owner.

The *nsango* ended, the *Nkoma Ahadi* smears black *mbili* all over his body again, before the rites begin to determine which of his wives is to be known as *Nsasa*, the one who will be closest to her husband throughout his days. For this, magic formulae (*limwadu*, sing. *mwadu*) are used. All the wives sit round in a circle and the *nkanga* places some irritant such as ground pepper in the eyes of all the women. The wife whose eyes stream most and whose discomfort is also accompanied by a violent shaking of the body is known to be *Nsasa*. Here again, lying is believed to be out of the question, for the shaking of the body is something that is supposed to be impossible of simulation, the real being easily distinguished by all from the false. *Nsasa* is now stripped of all clothing and her body smeared by the *nkanga* with yellow clay on one side, and with white on the other. A belt of leaves is put round her waist and a small bit of cloth between the legs with each end attached to the belt. Near by a gourd with 'medicine' in it has been standing ready for the next step in the ceremonies, and this is now smeared with white clay, a parrot's feather stuck in the neck, and handed to *Nsasa*, who receives it in one hand. Into the other hand is put a section of plantain stalk, into one end of which has been stuck a parrot's feather. A third feather is placed in her mouth so that she cannot speak, greet anyone, or eat. She is now tied with a cord which is held by one of the young men attending *Nkoma Ahadi*. At this point of the procedure the *nkanga* states his price for his work, which will be in the neighbourhood of one hundred brass rods, worth to-day about fifty francs, but formerly double that amount. The future *nkumu*, accompanied as before, leaves for the village of the *mokonda*. *Nsasa* starts off at a tremendous pace, for she is now imbued with a sort of frenzied strength, and for this reason has been tied up and put in charge of a strong young man, otherwise she would be off so fast that no one could catch her, and would go into the forest, where she would live for days unseen.

In the village of the *mokonda* the party all sit in an *nkanga* belonging to one of the elders. This is the place where the Tumba men really live—their houses are just sleeping and cooking establishments, but the *nkanga*, having a roof for shade and no walls, is the place where the men congregate and spend their leisure time. It is also the site of the village smithy, which takes up one end. Here, then, *Nkoma Ahadi* and his party sit for a day and a night, and neither he nor *Nsasa* may eat food or drink water during this period. Games are played by the *mokonda*—mock battles, dances, and songs chiefly of battle, and before the first streaks of dawn appear the group in the *nkanga* begins to march up and down the village singing.

At dawn the whole party, accompanied by a large crowd, make their way to a place in the bush where there is an elevation of some sort. Here *Nkoma Ahadi* climbs up and takes his stand, accompanied by *Nsasa*. Now the *mokonda* choose the *Bikpo*